

A

# LETTER

Formerly written to

Mr. Tichborne

AND

Others in the TOWER to mind  
them of DEATH.

And in order thereto, to publish a *Repentant Declaration* for the greatnesse of the Sin of Rebellion.

And by reason it lay *Ten dayes* and could not be delivered, it is now published on *This Occasion*, whilst others go on Plotting Treasons on the same Principles to undeceive and restrain men from these Treasonable Practises.



LONDON,

Printed by D. Maxwell. 1662.

Worthy Sir,

**Y**ou were our Lord Major, and you were Master of the *Spinners Company*, and your Father was Master of that Company before you; and therefore, I say, worthy Sir, and those your Fellow-prisoners, to you, and them I write these ensuing lines

My thoughts have been very much upon your sad condition, and that not without grief, considering some reports which I had heard from good hands, touching your by-past lives, that they were perswaded that you were honest in the way you went by, though you were under a delusion; which delusion you had received from P. esbyterianism, in three particulars. The first was, to go by a particular spirit in your understanding of the holy Scripture, according as you conceived the sense to be, though never so much differing from the Church that was not regarded. The second was, that you must have Scriptures without the Traditional help of the Church for every thing you do. And truly, by these two have all Hereticks, ancient and modern, ever gone by; As *Socratus*, Lib. 6. cap. 3. saith, That *Diodorus*, Bishop of *Tarusus*, while he addicted himself to the bare and naked letter of the Scripture, he erred foully in the sense. And *Vincentius Lyrinens*, in the tenth Chapter of his *Golden Rule*, and elsewhere mentions *Origen*, *Tertullian*, and *Appollinaris*, That so long as they kept their understandings under the custody of the Church, they were esteemed the eminentest men in the world; but neglecting the Church, and following their own particular understandings, *They fell* (saith he) *into most fearful Heresies*. And for a time, both their Heresie, and others also, have vexed the Church; though some a longer, and some a shorter time, according as they have been backed and fostered by Princes and Kings of Nations: But most commonly when worldly Powers fail them, they vanish from off the stage of this world, and even so perish and come to nothing; onely their memory remains according to what is prophesied, *Isai. 66. 24.* stinking, and are abhorred of all flesh, not onely of the Church, but even of Sectaries themselves, who disapprove of one anothers Tenents; the consideration of which, one would think should be a warning for all men to take heed, that they prefer not their own opinions above and against the Church: They may see plainly, except they be backed by worldly powers, they come to nought and perish. And what security can the Sects of our age probably give; that their endings will be any better then the very worst of former condemned Hereticks. A third Pre-byterian principle, that you have been embarked upon, is to reform or make a Religion according to your mindes by the Sword, (I do not say, That all that people hold so, but this hath been generally their practise) either by hook or crook, if it can be got into their hands, though it be against their Mother-Church that baptizeth them, and their King to boot, it matters not. This was the doctrine of *Bucanan*, *Knox*, and *Goodman* in *Scotland*, against their Queen Regent, and the practise of *Scots* at *Sterling*, against King *James*, as you may see in the Book intituled, *Dangerous Positions*; and much more to the same purpose.

This doctrine Mr. *Henderson* maintained at *Newcastle*, in Conference with King *Charles*; the Dispute is Printed, wherein Mr. *Henderson* averred, That if the King will not reform, the Peers may; if they neglect it, then the people may. Prove that, said our King, or you prove nothing. But *Henderson* went home into *Scotland*, sickned, and died, and left this testimony, That the King was of a greater abilitie, then he was taken to be of. And indeed, where ever Presbyterianism has set footing, they have gone by this rule, according to what Dr. *Laiton*, a Scotchman, Printed in his Book intituled, *Sions Plea*. The man was taken in *Fleet-Fryers Church*, and afterwards was censured for that Book, something before these unhappy times. In which Book he had moved to Sedition, and said, If the people said till the Magistrate reform, they may stay long enough; for where had any Reformation been made, but by the Sword, meaning Reformation to Presbyterianism. This was true enough, he might prove it by the Book intituled,

rituled, *The Image of both Churches*. In his Book, namely *Sions Plea*, he wished, *That Hesel*, meaning the Bishops, *should be struck under the fifth rib*; answerable to which, *Quartermen* and others of his gang, began with the Clergy-men, even in the Convocation Houfe in St. Pauls Church, London; and there was the first beginning of this late bloody Reformation: And upon this Principle, both for doctrine and practise, have you most unluckily been imbarcked. Now, I say, it grieves some honest men to think, that you being understanding men should, through a misguided zeal, be thus deluded: But being matters are no better, it behoveth you now to make as good a market, as you can, of this bad commodity; and that you may so do, I pray you consider, how contrary you have gone to Christian doctrine, in which consider the end of our Lords death; for which, to mankind he was given out of an immense abyss of love from the Blessed Trinity in Heaven, Christ the second Person in the Blessed Trinity, is given a Covenant to the people, *Isai. 42. 6*. For you must know, that the Decree, *Gen. 2. 17.* could not in equity of Divine Justice be reversed (altered it might be, but not reversed) the Decree of the *Medes and Persians* might be altered to save the *Jews*, but not reversed. Even so this, *In the day thou eatest thereof, thou shalt surely die*, might not be altered. And *Ainsworth* notes the Rabbies judgment upon that Text, *Dying, thou shalt surely die*. That is (said they) as soon as thou art born, thou shalt begin to die. Sicknes, crosses, griefs, vexations, one after the other, shall follow and pursue each other at the heels, and never leave till thou be dead; and therefore saith the Wiseman in *Ecclesiasticus*, Chap. 40. Great travel is created for every man, and heavy yokes upon the sons of Adam, from the day that they go out of their Mothers Womb, till the day that they return to the Mother of all things: And this is from him that sits upon the Throne of Glory, unto him that is humbled in Earth and Ashes; from him that weareth Purple and a Crown, to him that is clothed with a Linnen Frock: Yea, trouble, anguish, and grief is upon him, his very night sleeps so unquiet, as if he had kept a daily watch. And holy *Job* saith, Troubles and griefs are as natural to man, as for sparks to flie upward out of a fire, *Job 5. 7*. Into this wo'ul condition was miserable man plunged, for his b. dy dying, that surely must die after, which followed eternal misery to the soul. And into this condition was he seduced by a crafty tempter, which moved the merciful God to pity him, for that he was tempted and seduced, and so were not the Angels; they were not tempted, but through pride they strove with *Michael* the Archangel for superiority, even as Sectaries have done with their King: But the merciful God pitying this deluded forlorn creature, man, consulted, as with reverence we may think, of a way how lost man might be recovered, and Gods Decree stand inviolated, Upon which, it was resolved, That the second Person in the Blessed Trinity, should take mans frail nature upon him, and in that nature suffer what was by Gods Decree due to that nature; even to suffer all contemptuous troubles, and at last the ignominious death of the Cross; and in soul he must descend into Hell, the lower parts of the Earth, as the Scriptures speaks, by which he became Conqueror both of Death and Hell. And this is the Catholick Faith: But this he would not do for the faine Angels. In no fort, saith the Scripture, would he be won to take their nature upon him, but he being born of a Virgin, without the help of man, lived in the same nature Three and thirty years upon the Earth, whose life that Three and thirty years, is the Christians pattern or copy that man must follow, or he cannot be saved. This is the Covenant, that is, suffer most patiently crosses, troubles, vexations, and death it self, for Righteousness, as our Lord had done, giving man his example to do the like. And so the Decree in Adam is fulfilled. These things being suffered for Righteousness sake, a reward by vertue of the Death and Bloodshed of Christ attends: And in this kind, not onely Christ, but his Members, by vertue of his death, may truly say, O death, I will be thy Death; for I suffering death for Righteousness, by vertue of the Blood of Jesus in this Covenant,

Thanks be to God who hath given us the victory through Jesus

Christ. These things being suffered for Righteousness, man is saved, and the Decree stands firm and inviolated: For so Mercy and Truth are met together, Righteousness and Peace have kissed each other. Truth springs out of the Earth, and Righteousness looks down from Heaven, *Psal. 85. 10, 11.* This made the Angels sing for joy, *Luke 2.* and this is the very condition of the Everlasting Gospel. He that will reign with Christ, must suffer with him, be salted with fire, and go as our Lord said, *Through many tribulations into Heaven.* They that think otherwise, or hope otherwise, as the mother of Zebedees sons requested of our Lord, *Matth. 20. 21.* Ye ask ye know not what; you must be baptized with my Baptism, and drink of my Cup, or else you cannot reign with me, said our Lord: For upon this condition is Salvation purchased, and upon this condition are all Christians baptized, patiently, and manfully to fight under the Cross of Christ, against the world, the flesh, and the devil, even to the death never to give back; *For if any man draw back, saith God, my Soul takes no pleasure in him, Heb. 10. 38.* And although this be not actually done, yet intentionally it must be done; For they that are baptized into Christ, are baptized into his Death, namely, to live Christian lives, and to die for Christ, if they be called so to do. And upon this account, is a Judgment day ordained, and so man is rerieved from the sentence in Adam, and God will try him once more upon this account of a second Covenant made by his Death and Bloodshed. It shall not be said, saith *Ezekiel*, Chap. 18. Now the Fathers have eaten some grapes, and the childrens teeth are set on edge. We must every man die for his own sin; as also saith the Apostle, *and be judged according to my Gospel.* And therefore let Christians take it for a great mercy, that a Judgment day upon this account, was procured, by which, through Christ, we are relieved from the sentence of eternal death in Adam. And moreover, That Christ is upon this account made our Judge, and become our Advocate, even for all those that have followed him in the Regeneration according to this Covenant; and least through the frailness of humane nature, the souls of men might be in great danger, Christ hath left us a Church, and therein a standing Ministry, Sacraments, Prayer, Catechism, Preaching, and what is ever needful for mans salvation; That if man be not saved, *his condemnation*, as the Scripture saith, *is of himself.* But some object and say, If every man must be rewarded according to his works at the Judgment day, then are works meritorious or rewardable? The Answer is, They that deny this, deny the equity of the Righteous Judgment of God; and therefore there is no question of that, for the whole current of the Scripture runs so, That in that day every man shall be rewarded according to his works done in the flesh, whether they be good or bad; but the good works of Saints are made truly efficaciously rewardable onely by the virtue of Christs bloodshed upon this account. For all things under the Law, were sanctified by blood, *Heb. 9. 19, 20, 21.* both Priests, People, Tabernacle, Vessels, and Ministry. So the twelve Pillars set up by Gods appointment, *Exod. 24. 12.* which represented the twelve Tribes, were sprinkled with blood, so *Ainsworth* notes; but attonement was made by blood. So the good works of Saints are made worthy onely by the blood of our Lord. But you will say, What shall become of those souls that come in at the last gasp, at the last hour? I answer, So to do is doubtless a dangerous business; but however, if they do attain but then that high and precious Grace of Contrition, for such God hath treasures of goodness laid up for them, though they have none for themselves: But that precious Grace of Contrition, a grief and sorrow for sins committed, not out of fear of damnation, but from the meer love of God, proceeding from his goodness. A good wife grieved for offending a loving husband, out of meer love, cares not what punishment he inflicts, so she may gain his love; but the wife that repenteth for fear of his stripes, her repentance is not from love, and so is not acceptable. Even so was *Shimei* his repentance after he had cursed *David*, truly sorrowful for fear. And ye know what ended *David* made with him, *1 King. 2. 8. 9.* Even so is the repentance at last, which is forced for fear of Hell, it may be as truly sorrowful as *Shimei* and *Eliab* was, who thereby got not his birth-right,

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Christ undertakes, we should, nay, must undergo, if we will be saved; that is, to die for Righteousness, either in act or resolution. And shall we under colour of Righteousness make void, God forbid. If ever the Devil was transform'd into an Angel of Light to deceive souls, surely in this doctrine? What to fight against our King, to evade the Cross! to sooth, it was for a liberty to serve God without trouble in the flesh. O cursed liberty, which Christ never procured of his Father, for us to get Heaven by. It was the Cross he promised man by his death and bloodshed, should patiently endure, and so escape eternal death in Adam: But our Reformers practise was the quite contrary, and therefore I wish to God, that you and others, would seriously repeat of this great evil, in taking up the Sword to make void the Cross for a fleshly liberty. Let the pretence be what it will, it was contrary to the Covenant of Christ made in Heaven; and therefore your Design and Covenant is void, as the Prophet *Isaiah* saith, Chap. 18. 18. Though your Covenant hath been with death, and your League with Hell; when the overthrowing scourge passeth over, ye shall be trodden down, as you see this day is, to your wo, fulfilled in your eyes. And therefore what remaineth now, but that you consider your by past lives, and most seriously betake your selves to Mourning, Prayer, and Fasting for the Soul, and never expect Reprieves or Pardons: Let that be the least of your thoughts, for the nature of your sin is so unmatchable, and indeed by man unpardonable. See *Gen* 9. 5, 6. By whomsoever mans blood is shed, whether it be by beast or man; at the hand of man, saith God, I will require it. And Mr. *Ainsworth* upon that place, brings in the *Hebrew Doctors* speaking thus, Though man would give all the riches of the world, and the avenger of blood were willing to free him; yet the murderer was to be put to death, because the soul or life of the party murdered, is not in possession of the avenger of blood, but is the possession of the most high, holy, and blessed God *Maimon*. See *Ainsworth* upon *Levit*. 6. 7. That whoever the Magistrate condemns to death or stripes, no atonement was made by their death, or by their stripes, until they repented and confessed. And therefore it is your part to sue to God, and that incessantly, to pardon the soul; and think that the surest way for that end is, That the body be put to death, that the soul may be saved; for by that means restitution is made, Blood for blood: This is Gods Law. And though for quantity and quality, its utterly impossible that ever a restitution can be made, yet a repentant humble willing minde makes that acceptable to God, which otherwise is impossible. Search the Book of God, and you shall not finde, that any atonement was ever made, no not for any sin committed, without Confession and Restitution. Sirs, these be not trifling matters, and therefore seriously think upon them, and acquaint your fellow-prisoners with them; I mean those that lie under the same condemnation with your selves. O my friends, care not for the body, but the soul; the soul that lies at stake: And if now it be not saved, the redemption thereof ceaseth for ever.

These things having lain long upon my spirit, I thought to impart them unto you, least things might so happen that I might be grieved, that I did not do so. And therefore having now done, I have no more to say, but to pray God Almighty to give you grace this day, to consider those things that belong to your eternal peace. O my Friends, you have pretended a seeking of God in these your ways. Remember that narration, 1 *King* 19. God was not in the wind which rent the Rocks, nor in the Earthquake, nor in the Fire; but after all, in a still small voice, there God was and talked with *Elias*. And by this Simile, consider your ways in your Reformation and seeking God, in opposition of your King; how you have passed through fire, blood, and vapor of smoke, and what havock and devastations you have made, that the children unborn will rue it. But after all this, behold a miracle, the King is returned without spilling a drop of blood to His Throne and Kingdom. Methinks this very Simile might move you to consider your former doings. Not much unlike this, was the carrying the children of *Israel* into *Babylon*, by much bloodshed and ruine of their Country it was



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 high and low, which you have ruined, and houses laid in the dust; the many bodies of  
 men going now a begging up and down the streets, either without legs, arms, or some  
 limbs wanting; also the Prentices that were persuaded by your Preachers, and other-  
 ways by your Authority, to leave their Trade and Masters, to serve in your War against  
 the King. Many of these losing their trades, have probably turned High-way men,  
 Thieves, Robbers, and Murderers: And this is the fruits of your doings. The immense  
 charge and debts the Kingdom hath been imbaiked in, and upon the Dominions  
 by your means; the particulars thereof, not easie to be related; the arrears of Soldiers  
 by Sea and Land, falls upon the King; also the setting of another soldiery to prevent  
 the like miscarriages. These things are occasioned by you and your fraternity; also the  
 ruine of Churches, especially Cathedrals and Ministers. In what woful condition have  
 you brought them into, besides the King and Queens houses, which now must be re-  
 paired by the Commons of England; besides your uncivil carriages in Churches,  
 wherein the Almighty God was worshipped. This not to be paralleld among any sorts  
 of Christians in the world, as to make Churches Stables for your horses, to water them  
 in Fountains where Christians in the Name of the Blessed Trinity had been lately baptized;  
 to lay excrements in Churches, yea, under and upon Communion Tables, as in *St. Faiths*  
*Church*, and other Churches, many eyes were witnesses thereof; besides you  
 have to your power, destroyed all the memorials of our Lord Jesus, and even of Chri-  
 stianity throughout the Kingdom: Yea, so far have you proceeded, as to destroy all  
 Crosses, the emblems of our Lords Crucifixion; and this you have done in all Towns,  
 Cities, High-ways, and Churches. There is not a sign left upon any Church that they  
 belong to Christians; not so much as at *Glassenbury*, where *Joseph of Arimathea*  
 brought in Christianity: His ancient Chappel and Thorn that blossomed every Christmas-  
 day, must be destroyed or defaced; and so you have done to other places, and made  
 England appear as naked and bare of any Monuments of our Lords, as he was while he  
 was Pagan: And is not this a sad business? What can you say to these things? If  
 you had routed out the Monuments of Heathen gods, as *Israel* were commanded to do  
 when they came into *Canaan's* Land, that had been something; they were commanded  
 to destroy all places of the Heathens worship, to throw their Altars down, and break  
 their Pillars, and burn their Groves, and hew down the graven Images of their Gods,  
 and so to destroy their very names and memorial out of that Land; but they must not  
 do so to the name of the Lord their God, as they did to those idols, they were prohibi-  
 ted so to do. See *Deut. 12.* and four following verses. Where is your understandings when you  
 read the Scriptures? *Ainsworth* notes from the Rabbies, if they do so the God of Heaven,  
 though it be but with a stone from the Temple, he that did it, was to be beaten; but you  
 have not done it by single stones, but by whole Cathedral Churches, and by all the figure  
 and memorial of our Lords Crucifixion: By this your doings, you make him like one of  
 the Gentile Idols. Methinks the consideration of these things, and many others, that now  
 in your solitudes you might collect together, should melt you into tears, and move  
 you to publish a serious lamentation and repentance for all your former doings. O my  
 friends, your sins have been blazoned and spread through *Europe, Asia, Africa and America*;  
 but not so the repentance of any one of you published not as yet in any one Parish  
 in the World. O consider how little comfort a King hath, in shewing favors to such un-  
 worthy and impenitent subjects; you had time wherein repentance for so great a sin might  
 have appeared somewhat answerable to your crimes; but little or nothing thereof as  
 yet appeareth. O let your lives be spent in Fastings, Mournings, and Prayer. Is your  
 mourning like that of *Haddadrimon* in the valley of *Mejiddon*, every Family apart,  
 and their Wives apart, *Zechar. 12. 11, 12.* The greatness of your Sin requires it,

and that even until death come upon you; to which I wish to God you would rouse up your selves, and even to live penitential and mortifying lives until that day. God forbid that there should be any of you of *Agag* the Amalecks minds, to live delicate, and fly the bitterness of death is passed, 1 *Sam.* 15. 32. Its hoped better of you, though the contrary is talked of. It is wished that you would think of *Strafford's* Crimes and your own; his resignation and preparation, and manner of his death, with your own: I say again, let *Strafford's* death be remembered, to which the Kings Conscience could not condescend. *Strafford* in a Letter to the King, perswaded him to pass the Parliaments Bill for his death, for that he thought the onely Remora in matter of peace between the King and his subjects: And therefore *Strafford* in that Letter willingly gave his life to the King, perswading him to pass the Bill for that Reconciliation. Consider this well and startle not, but willingly render up your lives to death for your own sins, that so your souls may be saved. A perfect sign of a repentant Lover, is that the Penitent be heartily willing to satisfie to his power whatever the Law of God and Man requires as a due debt for the offence committed. This debt is Blood for Blood; Life for Life; that so the Attonement which the Lord of Life in his Blood hath purchased, may be made for the Soul, and for its union with Jesus. For the love of Jesus, my friends; think it not much nor hard to do this; and that out of mere love to him who for this end died for you: and therefore with a willing mind in this thing let your Love and Loyalty especially appear, even with humble and penitent minds give glory and thanks to God: And so if called thereto, render up your Bodies to death, and your Souls into his hands; and so you are capable of the Prayers of all good people.

POSPSADPT

Mr. Tichborne,

**T**His Paper was writ when a general speech was written that you were to die; and then it was brought to the Comptroller in the Tower to be given you: but considering that you were close Prisoners and he could not well do it, it was omitted: And now you may think these lines after so long a time, is presented not very seasonable, considering the bitterness (you hope and I hope) is overpast; which though it be so through the mercy of the King, yet notwithstanding the guilt lyes upon your Souls, and its the great mercy of God moving the King to lengthen your lives: And if by a serious repentance you shew not your selves worthy of so great favors from God and the King; then upon the contrary, you shew you selves ungratefull to both. But it is hoped otherwise; and though the guilt be wiped no otherwise off, but onely by the blood of Christ, which is a great secret, when, and how its done; considering that under the Law there was no Sacrifice for Blood, especially for blood of this nature, as murdering a King the Lords anointed; the which consider also: and how David for murdering a subject, cries out *Psal.* 51. Deliver me O Lord from blood guiltiness. That sin no doubt lay heavy upon his Conscience, and ever visible before his eyes, which made him cry out: And it hath been the property of men truly penitent, for such sins especially where there was no sacrifices, to go mourning even all their dayes to the grave; and the short time of this uncertain life considered, and that the eternal weal or woe of the Soul thereupon so dependeth; doubtless it moves penitent Souls to set themselves upon a serious and continued repentance, even upon a daily mortifying themselves unto the very last hour of their lives; that then their souls might be surely saved: here speeches are bruited abroad otherwise of you, but I hope falsely. Moreover consider my friends, beside the guiltiness of this great Sin, the scar and stains remains blemishing the names of men: which blemishes can no way be healed and wiped off, but by a serious and deep repentance and mortification. These things I leave to your serious thoughts, and so I rest.

Sir,

Your well-wishing friend, praying for you

T. S.

FINIS.

